The Bombay Guardian.

PUBLISHED EVERY SATURDAY MORNING.

VOL. XII.—New Series.] SATURDAY, SEPTEMBER 22, 1866. [No. 30.

WEEKLY REVIEW.

—Our contemporaries in advocating an increased assessment of rents, limit their attention perhaps to the rich landholders and the houses occupied by the gentry. Four-fifths of the families of Bombay are paying, it is probable, less than Rs. 15 monthly for rent. The landlord wrings from them all that he has to pay in the way of increased assessment. In some other countries the burden would remain where it is intended to, with the landlord; but the landlords here all play into each other's hands, and a man will let his house remain empty for months, rather than injure his fraternity by accommodating himself to the means of tenants.

—We regret very much to state that we have been called to part with a valued City Missionary, Mr. Wm. Lindsay. He left with his family in the *Rothsay* for Liverpool. The entire failure of his health has compelled him to withdraw, most reluctantly, from the work in which he was engaged, and awakens some solicitude in his friends; we trust, however, that he may be carried in safety to his native shores. He has been two years in this country, and has shown himself 'a workman that needeth not to be ashamed.' The work of a missionary among Europeans in Bombay, is an exceedingly trying one, and one that demands much tact, energy and buoyancy of feeling, along with ardent piety and knowledge of the Scriptures. Men that are morally and intellectually competent for this work, find no difficulty in obtaining much higher salaries in secular pursuits, and those who are willing to forego these advantages for the sake of a sphere of usefulness, are few in number. Hence the great difficulty of obtaining suitable agents for the work of the City Mission, and the great disappointment that is felt when such a one is withdrawn from the work by illness.

Should any friends of Mr. Lindsay desire to lend him a helping hand as he lands in England with a wife and four children, they may send us their contributions and we will make them over to the Secretary of the City Mission to be forwarded to England.

—The broken Atlantic Cable of 1865 has been raised and spliced to the remaining portion, which has been successfully laid to Newfoundland, so that we have now a double line, two strings to our bow. This is matter of congratulation.

—It is said that the female who has been sentenced to death at the recent Sessions of the High Court, for the murder of a child, is very young, in fact only 15 years of age. It is remarkable that a youth scarcely older than herself was executed for the murder of a child, just a day or two before she committed this murder. The murder was committed in both of these cases for the sake of the child's ornaments. It is portentous that such hideous depravity should be manifesting itself in such extreme youth, in our Bombay population. An effort is to be made to obtain a commutation of the sentence now impending. We wish that some penalty might be attached to the act of sending children with ornaments and without protection into the streets. The loss of a child appears a dreadful penalty to pay; but from what we know of the Native population, we think it quite possible that parents who have lost one child in this way, would continue to let their remaining children go about with ornaments.

The Bombay Guardian.

SATURDAY, SEPTEMBER 22, 1866.

LIFE'S A SHADOW.

There were races at Poona last week and as usual all classes of society were represented there, except one that is of but little account, the class of those who on principle avoid such assemblages. We have formerly remarked about the fascination which this amusement has for all ranks and degrees, the highest as well as the lowest. Ordinarily there is a very high middle wall of partition between the amusements of the fashionable and those of the vulgar; and it is enough to condemn a thing for the former that it has attractions for the latter; but the attractions of the Course, cause that high wall of separation to fall, and highest and lowest are seen crowding the avenues to the race-course. On one of the days there was a horse entered, named *Life's a Shadow*, and his rider was a jockey named John Benson. We knew this unfortunate man some years ago; can remember him when he was himself all but a shadow, through sickness and his own imprudence. We had some serious talk with him, and he seemed disposed to give heed to the exhortations addressed to him. We lost sight of him for some years. Well, the race had begun, and this poor man, mounted on *Life's a Shadow*, was running against five others, his soul bound up for the moment in the interest of the race, when the unmanageable horse of a *sowar* flung himself into the path; three of the racers were thrown to the ground, among them *Life's a Shadow;* poor Benson unhappily received injuries from which he died in a few hours. The race went on and was followed by others.

An inspired writer tells us that 'our days on earth are as a shadow, and there is none abiding.' Life is here represented as a shadow, because it is fugitive and transitory. Job also says of man 'He fleeth also as a shadow and continueth not.' In the Psalms we read 'My days are as a shadow that declineth.' Again, 'Man is a vanity, his days are as a shadow.' Solomon speaks of 'his vain life which he spendeth as a shadow.' This last quotation shows us that what makes life to be so much of a shadow, so vain, unreliable, resultless, unsatisfying, is the way in which man spends it. We are reminded of the words of the prophet, 'Wherefore do ye spend money for that which is not bread, and your labour for that which satisfieth not?' God's controversy with men is that they cling to the shadow of life when he offers them the substance. It may be a shadow, they say; nay, they acknowledge (as we see) that it is; yet cling to it and will not lay hold of the true life, the substance, brought to light by Jesus Christ.

But, some will say, is not life a shadow to all? No, not to all. All indeed are liable to be summoned from earth at any moment; but all are not spending their days as a shadow; not living a life of vanity. These are able to say, Our life is hid with Christ in God. He is our Life. Neither death nor life, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God in Christ Jesus. Let such redeem the time; lay hold on eternal life; set their affections not on things below but on things above; live as strangers and pilgrims. Let them be stedfast, unmovable, always abounding in the work of the Lord, knowing that their labor is not in vain in the Lord.

Would that some might be led by this striking providence to put to themselves the questions: Is *my* life a shadow? Am I pursuing a bubble? Am I spending my strength for naught? Or am I laying hold on eternal life? laying up for myself a foundation against the time to come? So far as the poor and needy of my fellow-creatures are concerned, is my life a shadow, yielding nothing? If I am living unto myself, my life is emphatically a shadow, and what is worse, it will go out into deeper shadows. Let me by faith in the Mediator draw near to the Father of lights, and consecrate my days to his service that they may no longer be the prey of vanity.

RATIONALISM AND THE BIBLE.

The *Bombay Gazette* has an article on the conflict between Rationalism and the Bible. It contrasts the Rationalism of the last century with that of the present day, and points out the various respects in which the latter has the advantage over the former. The arguments formerly used with so much confidence are now discarded; and the wits of men have been tasked to the utmost to excogitate a body of arguments fit to cope with this most stubborn and persistent foe. The rationalists have now a class of weapons as much superior to all that their fore-fathers knew, as the breech-loading needle gun is superior to the old matchlocks.

Looking at the matter more narrowly, perhaps our contemporary will be able to see that it is because Christianity wins the battle

that the enemy is obliged to throw aside his old weapons and cry aloud for something more efficient. If the Voltairean arguments had been found in the long run to answer their purpose, there would have been no desire felt for more improved instruments. We are thankful to our contemporary for pointing out the contrast between the reasoning of the rationalists of the last and of the present centuries; for he thus very graphically indicates how completely Christianity has hitherto come off victorious in this conflict.

Nothing is more notable than the necessity which continually drives rationalism to modify and change its weapons. We have scarcely to wait for a new age. The man who wrote a "Life of Jesus Christ" a quarter of a century ago, a work that was to sweep away the Gospels as reliable documents from the table of criticism at once, has found himself under the necessity of writing a new Life, antagonistic in some respects to the former work.

And this is no new thing. Christianity has come down the ages through a constant succession of campaigns; in accordance with the word of Christ, 'I came not to send peace but a sword.' And the arguments used in one generation are signally confuted by those that are taken up in their place in the next; and the rationalists of one age are shown by those of the next to be the most irrational people in the world. If there is truth in the rationalism of the present day, then that of the eighteenth century was a system of odious and monstrous falsehood.

Rationalism claims to be an incarnation of Reason. After a while her meretricious character is revealed; Reason looks forth from the skies, and the pretended goddess of Reason is unmasked. Then we have a new pretended incarnation; this has its day; is then exposed, and disappears to be replaced by another.

At the close of this article the *Bombay Gazette* says:—"These reflections have been suggested by the remarks of the *Bombay Guardian* on the star which recently appeared to astronomers, and which was supposed to be a world on fire. The *Guardian* proceeded to state that many flippant remarks had been made on the final combustion of this world as prophecied in the Bible, and said that here at last, was a valid refutation of them, adding that there was 'oxygen enough in the sea to make an envelope for the globe.' We beg to assure our pious and well meaning contemporary that few now-a-days dispute his position on the ground of impossibility. Like Napoleon, the word "impossible" is not in the dictionary of 1866. Whatever may have been the case in the days of Voltaire, no one of whatever sect or religion, who believes in God, will now deny that the Supreme Being can destroy the world he made (or perhaps some would prefer the term originated), and even the Atheist will admit that natural causes might bring about such a convulsion. Without the least disposition to scoff, we advise our contemporary to seek a set of reflections more convincing than those he employed on that occasion."

Few deny the physical possibility of such a catastrophe as is spoken of, but there is and always has been a great number denying the moral possibility of such an event. And the fact that astronomers believe that they have this year seen a world on fire, is a valid answer to this objection. The thing is at once brought within the limits of likelihood. We expressly declined to commit ourselves to the strict literal interpretation of II Peter III. Our opinion for many years has inclined the other way. The way in which the subject is treated in Isaiah LXV and in Rev. XXI; the language used in Rev. XX (the earth and the heaven fled away, and there was no place found for them); and the respect due to several other passages of Scripture, treating of the final purgation of material things; show that at least another interpretation is allowable. We still think, however, that the rationalists may profit somewhat by well considering the astronomical fact to which we have called attention.

"LES APOTRES,"

PAR ERNEST RENAN.

"Les Apôtres" is the title of the second of the series of works which Mon. Renan is writing on the history of the origin of Christianity. He has already written a life of Jesus, and now he gives us the lives of the Apostles, reserving, however, the central apostolic personage, St. Paul, for the subject of a future volume, which we believe is even now in the press.

We propose to give a cursory review of the work on "the apostles," although the work of reading and reviewing such a book is not the most agreeable of literary tasks. Such works as this, written with extraordinary ability, with that cleverness in matter of minute detail, beauty of illustration and attractive argument, which is peculiarly French, are singularly seductive.

We require to guard against the fascination of the style of the book. And especially should we be on our guard as Englishmen; for it seems at the present day that anything written in a foreign tongue is for that cause looked on as superior. Arguments penned in German, Italian, French, and even in Sanscrit, are far more weighty than such as are addressed to us in plain mother tongue.

The present European tendency of thought induced by such works as those of Strauss, Newman, the author of "Ecce Homo" and Renan, is *unfixity*. We are ready to accept almost any view or theory, the more outlandish the better. Of this readiness Renan cannot have been unconscious when he gave to the world the Fiction of Jesus of Nazareth, in which he took liberties with literary authorities, and presumed on human credulity, and this decade's love of paradox in a way never before attempted save perhaps by Voltaire; nor is he unconscious of it now.

In one sense a Christian had better pass by such books, and leave them among the unread. A Christian cannot but be shocked to see the names which he has reverenced, as connected with the sacred story of the manifestation of divine love in redemption, the names of the Saviour and of his friends, the apostles whom he believes to have been gifted by the Holy Spirit, made to pass through the kaleidescope of an irreverent savan's fancy, as the characters of some clever but profane novel are treated by the novelist. But then such is the plausibility with which our author uses his arguments against every thing supernatural, against miracles and every utterance which savours of the spiritual, that many not accustomed to examine points connected with the unphilosophy of positivism are staggered. Renan's arguments starting from his own premises, the fallacy of which such readers as those of whom we speak cannot see, are so deftly put together, and so naively carried on, that his conclusions seem inevitable. To such persons the unanswered seems unanswerable. Hence the need for some persons at least to read and express their views about such works as "Les Apôtres."

Renan's guide to the history and the historic characters of the apostolic era is his own fancy. He is an artist who has a picture to paint. Many others have heretofore painted similar pictures, but he disdains to copy. His historic painting must be utterly new, a Renan picture. But his predecessors painted on certain fixed principles. They drew their inspiration from certain canons. When pourtraying the apostles, they fixed their attention on the book of the Acts of the Apostles and on certain epistles of St. Paul, and all the world saw that this picture agreed with the canons of their art.

Renan dislikes the style of their pictures, but wishes still to be esteemed an historic painter. To make his new ideal therefore historic, he must impugn the canons of the others' art.

Acts and the Epistles, one, or other, or both, must be false. Their ideas of the apostles and Renan's cannot both be true. Renan's are true, therefore theirs are false!!

Renan's first work therefore, before even commencing his book, is so to damage the testimony of Luke, as author of Acts, as to render it competent for any critic to fling aside just what suits him in that narrative. This is what Renan does in the introduction to Les Apôtres. His grand argument against the historic verity of Luke's witness is just what was adduced by him in his previous work. Miracles never occurred. Luke says miracles did occur, therefore Luke asserted what was false and is untrustworthy. But on this occasion he condescends to some arguments not based on this most dogmatic assertion. He condescends on historico-critical grounds to prove Luke an untrustworthy historian.

His theory is that Luke was an unscrupulous pietistic writer, writing to please the pious, pandering to the tastes of the credulous by reciting, commingled with his narrative, such legendary tales as he thought would please them (p. 38.) "The Acts," says he, "in a word is a dogmatic history arranged so as to favor the orthodox doctrines of the times, or to inculcate those ideas which would be most delightful to the piety of the author." (p. 29.)

He brings forward several proofs of Luke's inaccuracy in historic detail, some of which we proceed to notice, premising that none of them as far as we know are original. They are all based on objections which have been brought forward many times before, to be refuted and brought forward again and again.

Well may Principal John Tulloch, in his very clear and able book, "The Christ of the Gospels and of Modern Criticism," complain of the unprincipled pertinacity of those who have not the candour to admit that certain objections to the credibility of this gospel have been finally shown to be worthless, but who ever and again adduce these dead arguments as alive, forcing us back to repeat the same old story, and rebut the same fallacious reasonings.

Modern criticism in fact much resembles that highly intellectual and aristocratic game of skittles wherein no sooner have the pins been knocked over, than they are set up again, to be bowled over once more, and so on da capo.

One of Renan's objections to Luke as a historian is that in his gospel he makes the

Digitized with financial assistance from Government of Maharashtra on 28 February, 2020

ascension take place on the same day as the resurrection, while in Acts he makes it happen at the end of forty days.

"It is plain (he says) that the second version presents us with a more advanced form of the legend, a form which they had adopted when they felt the need of making a place for the various appearances (apparitions) and to give a complete and logical basis to the life of Jesus after the period of his burial." (à la vie d'outre-tombe de Jesus) p. 21.

Let us examine the facts of the case. How far is it true that "according to the last chapter of the gospel (Luke) the ascension seems to have its place on the same day as the resurrection?"

Now, I would ask my readers carefully to study the 24th chapter of Luke and to see if there is any reference in it to the *time* of the ascension. There is none.

The only reference to time in the whole chapter is one which renders it impossible for Luke to have recorded that the resurrection and ascension took place on the same day, unless he was an idiot as well as an untrustworthy historian.

Renan says that Luke declares in his gospel that the two events of resurrection and ascension took place the same day, that is between sundown of Saturday and sundown of Sunday, or on the Jewish first day of the week, for it must be remembered that the Jewish day reckoned from sunset to sunset.

But Luke records the following as the proceedings of that day—on the "same day" (Luke XXIV. 13.) as the resurrection, Jesus overtook two of the disciples going to Emmaus. He went to Emmaus with them; it being "towards evening" and the day being "far spent" (v. 29.) He partook of the evening meal with them (v. 30), and vanished out of their sight. The disciples then immediately returned to Jerusalem, held a conference with the other disciples, were present when Jesus again appeared to them, listened to his last address, and then, before sunset, according to Renan's imputation went out to Bethany, and witnessed the ascension.

If therefore Renan's idea of what Luke wrote and of the time to which he meant verse 50 to refer, be correct, Luke recorded the following palpable absurdity, viz., that between the time when it was said nigh Emmaus that the "day was far spent" and that it was "towards evening" and the hour of the pascal sunset, two men did the following: prepared, and partook of their evening meal at Emmaus; walked sixty stadia (Josephus de Bell. Jud. 7-6) or 7½ miles, the distance between Emmaus and Jerusalem; there partook of another meal and held a conference with the other disciples, and finally walked fifteen furlongs to Bethany to be present at the ascension!!

If Renan really believed that Luke recorded this as history; why did he not adduce this as a proof of his unveracity? He has evidently not seen the absurdity, and we can easily imagine why. A man with powers of microscopic criticism like his finds many minute things unmarked by others, but the field of his glass being very small, as he moves it about over the vast area of history, he misses many points.

Before accusing a historian of unveracity, or of idiocy, we must in fairness examine whether there is no possible explanation of apparent discrepancies. In this case it is evident after the argument we have adduced, that Luke did not declare that the ascension took place on the *same* day with the resurrection. On what day then did it take place? The gospel is silent on that point. "The Acts" declares it took place on the fortieth day. Is there any statement in the gospel contradictory to this? There is none; unless the learned Renan can prove that contiguity of text, involves proximity in time, which is a theory almost as absurd as that of the soldier who enlisted into the 29th Regiment to be near his brother in the 28th, the one regiment being in India and the other in Nova Scotia. In all historical records such overleaping of intervals of time is common. If for example Renan holds this theory of his to be true of Luke, he must prepared either to assent by parity of reasoning to the statement that the existence of Aaron and Miriam was rendered necessary by the growth of Legend, or to say that the historian wrote a falsehood in Exodus II. 1, 2, when he said "and there went a man of the house of Levi, and took to wife a daughter of Levi, and the woman conceived, and bare a son, *i. e.*, Moses. Here is contiguity of text close enough assuredly; yet it is beyond historic doubt unless we are all myths together, that Miriam and Aaron were both born to Amram and Jochebed, between the time of the fact recorded in verse one and that of verse two.

The explanation seems abundantly plain. The historian of Exodus was writing the history of a particular course of events. He put aside therefore all facts and personages save such as his plan required. Just so Luke writing his gospel, and having at his time of writing that gospel *an intention to write another history*, exercised his literary discretion in simply finishing his gospel record with the fact of the ascension, necessary to the gospel's completeness; and reserving his account of the post resurrection facts of Christ's earthly life as a fit beginning to his forthcoming history of the apostolic church. Can any thing be more natural?

J.

NOTES FROM AN INTERLEAVED BIBLE.—Luke x. 2: 'The harvest is great.' Yet, verse 3, he says, I send you forth as lambs among wolves. This teaches us to understand that the harvest is great compared with the number of laborers. By the harvest we are to understand those whose minds God was disposing to receive the Gospel. It was the privilege of the disciples to go forth in hope, to be confident that their labor should not be in vain in the Lord; and it was also necessary for them to know that they might expect to encounter much opposition.

2. 'Pray that he would send forth laborers.' No laborer can sincerely offer this prayer who is not doing his utmost to fulfil the ministry assigned him. To pray for laborers is to pray for Pentecost. A glorious answer was then given. Not 3000 converts but 3000 evangelists were then raised up.

3. 'As lambs among wolves.' Christ was a lamb; he was harmless, as well as holy; 'I can of mine own self do nothing;' but the power and glory of God rested upon him. In the presence of wolves let us remember our vocation and tread in the footsteps of Jesus; the Good Shepherd will not forget those who depend upon him, but will be to them more than David was to his flock when the lion and the bear came against them. In order to cope with the wolves of the world the believer is not to make himself lionlike, but to become a lamb in the consciousness of weakness and to be strong only in the Lord and in the power of his might.

6. We do not lose our trouble when the peace which we invoke on others, is rejected by them. It turns to us. Let us lay hold of these rejected blessings.

18. Not merely unclean spirits are cast out on earth, but the god of this world is reached by your shafts.

'As lightning from heaven.' With wrath, thunder, devastation. *Their* works on the contrary confirmed the beneficent doctrine of the kingdom, and tended to destroy the false doctrines then current of the power of the adversary.

20. 'Your names are written in heaven.' As Israels, having power with God. 'In heaven;' in the book of life, which is the book of faith.

21. 'Unto babes.' Thus the Saviour praises. While speaking words of highest cheer to the disciples, he gives them to understand that they are not of the wise and prudent; they are mere babes. Where is boasting? 'These things.' What? The Father's love to the Son. The assurance of this made the disciples strong in faith. Observe that the casting down of Satan is connected with the believer's view of Christ. The next verse shows that what enabled the believers to fulfil this mission was the perception of the glory of God in the face of Christ.

PAUL'S ARGUMENT

IN THE EPISTLE TO THE ROMANS. No.—11

"*For if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness?*" XI. 12.

AFTER all your arguments, (the Jew seems to say to Paul,) I cannot understand how you so coolly dispose of those marvellous promises of the Old Testament, by which the Israelities are taught to expect, in connection with Messiah's reign, great national honor and power and influence. The prophecies do not speak more positively of a Messiah, than of the glory and blessedness that shall be bestowed at his advent upon his people, his own, the chosen race. And what do we see? He is rejected by them; they, if your account is true, are rejected of God; in fact, something very like a curse brought upon the nation through him.

Well, says Paul, do you not remember what I told you, that there is election within election? There is an election to external privileges; a separation of the Jewish people as a whole, all the descendants of Abraham, to constitute a body among whom the institutes of God should be preserved, and among whom at the time of the end the Messiah should be manifest. Were these all the children of God? Look at Israel in the days of Elijah. They were several millions; yet all of them with the exception of seven thousand, had forsaken the living God to worship a Syrian idol. Those who had not bowed the knee to Baal, were scarcely two in a thousand of the whole number. Yet it was to this attenuated minority that the promises belonged. It was theirs to know God as their Father; to look forward to the Messiah as their Redeemer; to offer up acceptable sacrifices, to entertain the assurance of protection and guidance. The rest of the nation was to them a kind of shell or husk. And in every generation there was this spiritual flock, this hidden Israel, this election of grace, surrounded by the great body of Israel according to the flesh making sometimes more and sometimes less profession of allegiance to Jehovah. When Christ came then

all became manifest; the chosen ones recognised him and rallied round him; the others rejected him. And this had been the sign given long before whereby it should be known who were truly God's people and who were not: 'A prophet like me, (Moses, the founder of a dispensation) shall God raise up; the soul that shall not hear that prophet shall be cut off from the congregation.' They that rejected him should thereby separate themselves from God's true people, the heirs of the promises. What took place when Christ was crucified was simply the bringing to light of the spiritual state of the great mass of the Jews of every prior generation. The true people of God then became defined, and assumed their proper distinctive position.

So! The great body of the Jewish people existed specially for the sake of the hidden elect, and having acomplished the end for which they were separated have been swept away into the unbelieving heap of humanity, never more to be distinguished from them?

They were favored with a glorious revelation of God's will; they were taught, warned, invited, even as the believing few; but they rested in their external privileges, imagined themselves the righteous favorites of heaven, and set at naught the word that would have saved them. And now too they are earnestly invited to participate with believers in all the privileges of the Gospel. Their eyes are dazzled with a glory of earth and they see not the glory of God in the face of Christ. The Gospel is God's word of judgment and it determines the position of all, according to a standard of its own which assumes that the old Jewish national standard has no more place. He that believeth shall be saved, he that believeth not, the wrath of God abideth on him. The believer finds all in Christ. I, Paul, a Jew, find in him all the promises yea and amen, and count all things, all dreams of earthly glory, but loss for the excellency of the knowledge of him.

Farewell then to all the visions of an effulgent Zion, a glory-crowned Jerusalem.

Nay, these are all found in Christ. And there cometh a day when the scales shall fall from the eyes of those who persist in calling themselves Jews, while by their rejection of the Messiah they are cut off from the congregation of God's people. God remembers them for the sake of the fathers. Yes, the Sun of Righteousness shall at last arise upon them; they shall at last behold the glory of God in the face of Jesus; they shall gladly fling to the winds the beggarly elements of a most inadequate hope, and shall discover that there is joy unspeakable and full of glory in the knowledge of the crucified One. Then shall Zion arise and shine, her light being come and the glory of the Lord risen upon her; for she will recognize the light and glory of a Gospel of love that teaches us to love all as ourselves. But the first shall be last. For thousands of years she stood near the banquet of life and tasted it not; now, for who knows how long, she stands afar, and others that are near avail themselves of it. Blindness in part, a large part, embracing the great majority of the offspring of Abraham, is theirs until the fulness of the Gentiles shall come in. Then shall there be a revelation of the glory of Christ that shall overcome even this most opaque blindness; and they shall discover with unutterable humiliation that men of all nations, tribes and tongues have been trusting in the Messiah and becoming children of Abraham by faith while they were self-excluded from the congregation of God's covenanted people. But the manifestation that shall accomplish this marvellous result, shall not be limited thereto. 'If the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?' And as through the offering up of the first-fruits, a blessing comes upon the entire harvest, so the conversion of the apostles and a multitude of their Jewish contemporaries, shall, in the fulness of time bring a blessing upon the race.

So far from there being properly any stumbling-block in the severity of God toward the unbelieving Jews, it is not impossible that a similar severity may be displayed toward the unbelievers in Christian lands, in the coming day. At all events, 'let him that thinketh he standeth take heed lest he fall.'

Correspondence.

To the Editor of the "Bombay Guardian."

My dear Brother,—A few days ago in order to oblige a dear Christian family and also to recruit my impaired health, I took a missionary tour to Aurungabad, from which I have lately returned greatly refreshed in spirit and reinvigorated in body. I left this on a Tuesday morning and reached the place at about 11 o'clock P.M. of the same day. I am sure you will be interested in the following notice of mission work as carried on under the able and energetic superintendence of our dear brother Mr. James Wilson. He is working there as hard and as enthusiastically as he ever did in Bombay. For the first two days of my sojourn at Aurungabad my kind host would not allow me to go out as I did not feel well. But on Friday Mrs. H., who inherits a good deal of her father's Christian spirit and takes the same interest in mission work as he does, kindly took me over to Mr. Wilson's Anglo-vernacular school. That day he, Mrs. J. and Capt. J. and myself had a most narrow escape. Capt. J. was driving a carriage and pair very much after the same fashion as Jehu of old, and while doing this one of the reins gave way, and we of course were at the mercy of the furious beasts which would have taken us into a big ditch in front of them, but he jumped down and I followed his example, which frightened the horses, turned them out of the dangerous course they had taken and they went off towards the regular road: by the time they got there, Capt. J. was able to stop them. We call such deliverances in our shortsightedness accidents, but it is the Lord that orders our steps aright. May our lives which have been so wonderfully spared be spent in His cause and for His glory! However, this is a digression. I am glad we went after all to Mr. Wilson's school. The number of scholars has already risen to about fifty. It is conducted on the same principle as the Free Church Jalna Mission school. The highest class learn the Third Reading Book of the admirable series of the Christian Vernacular Society. They were examined in reading, translation, geography, grammar and the word of God, and considering the short time the school has been in existence the progress the children have made was most creditable. It is astonishing how Mr. Wilson has succeeded in getting such a large number of young men not a few of whom belong to the highest class of the native community, and this appears to be more striking when we remember that there were two rival schools before Mr. Wilson set up his, one kept by a native and the other by a European.

Mr. Wilson has a purely vernacular school also, solely conducted by native Christians, which promises to do well in process of time.

Saturday.—Attended a meeting at Mr. Wilson's in the evening. The meeting is for reading the word of God for mutual edification, and prayer. A number of Christian friends attend it. I was glad to see Col. H. and Mrs. H. there. I wish our Contingent officers will see their duty to encourage such meetings by their presence. It will do a great deal of good to Christians in humbler stations in life. We read the IV. chapter of the Epistle to the Ephesians, and made such remarks as seemed profitable on the twelfth and thirteenth verses. What pleonasm do these verses contain. How earnest the apostle seems to be on the growth of our Christian graces. Isn't it most astonishing that even ministers, "pastors," "teachers," and "evangelists," should think that the round of Sunday services are quite enough to make us grow in grace and in the knowledge of our Lord and Saviour Jesus Christ. "Line upon line, precept upon precept, here a little and there a little" is all that we can take in at a time. I am very anxious that professing Christians in these parts will see their duty to come together as often as they can to read the word of God and to speak on it for the edification of their souls. We have found during the last five and twenty years such gatherings productive of much good, and if your Calcutta rev. gentleman were only to learn the good that such meetings have done from the lips of such men as the Rev. Mr. English of Bolaram or the Rev. Geo. Candy, the late respected minister of the Trinty Chapel, Bombay, both belonging to the same communion as he does, methinks he will cease looking upon them with such horror as he seems to do at present.

Sunday.—I was again at the Rev. James Wilson's. He administered the Lord's Supper to a number of converts who had come there for the purpose from neighbouring villages. Two or three had come a distance of twenty-eight miles! Mr. W. kindly asked me to give them an address which I did, taking the following words,—"This is my blood of the New Testament which is shed for many for the remission of sins,"—for the basis of my remarks. We were altogether fifteen souls who commemorated the dying love of our blessed Redeemer. Most of these some four or five years ago were in gross superstition and idolatry. It was a most precious season and will be long remembered.

Monday.—This being the first Monday of the month, our friend had a missionary meeting, at which intelligence regarding the progress of Christ's kingdom is given to the poor brethren who come there for the Lord's Supper and remain there for the meeting. At this meeting Mr. Wilson hears the reports of his catechists, which are generally of a simple and interesting character, every fellow labourer mentions the number of villages he has visited during the month, the encouragement or otherwise he has had in his work, &c. I was requested to give some account of our work at Indapoor and Jalna, which I did, and with which the brethren seemed to be pleased. I need hardly tell you how much I was interested in our brother's work. It is carried on in the same way as our work at Jalna. As most of our converts are from the lower classes, we have both our Anglo-vernacular schools to work upon the higher classes. I was glad to see that Mr. Wilson makes use of native music. In fact most of the hymns sung by his people are composed by our venerable cathechist Premdas. As he has a number of assistants to visit the surrounding country so have we. I wish we could multiply this agency for really "the harvest is great and the labourers are few."

As Mr. Wilson had to visit his people at Badnapoor, which is only twelve miles from Jalna, we came together. We left Aurungabad at 4 o'clock and reached Badnapoor at 3 o'clock next morning. Though we had frequent showers on our way we enjoyed the trip very much. From Badnapoor to this I found a number of people who listened to the word of God with much attention; the Lord Jesus and his vicarious

death which alone gives us peace, joy and happiness, were the principal subjects of our conversation.

I remain,
Ever yours in Christian affection,
N. SHESHADRI.

Epitome of News.

SATURDAY,—SEPTEMBER 15, 1866.

—A friend writes us from Hydrabad, Sind:—"It may be interesting to you to know that a half-monthly newspaper has come out in Kurrachee, to my knowledge the first newspaper written for the Sindhees in Sindhee. It is edited by the Deputy Educational Inspector, Mr. Narayen Juggunath, a Brahmin, and has a strong moral tendency. Besides giving the natives a clear idea of English laws and institutions, and the news of the times in a simple attractive form, it fights against the prevailing bad habits upon a deistical basis. It is called the *Sindhu Sudhara* or *Sindh Reformer*."

—*Our Paper*:—"From Joongshanie we hear that myriads of locusts in the grub state, and from that to the form they assume before their wings are developed, are destroying the verdure for many miles along the line of railway; and great apprehensions are entertained that when they begin to move, they will settle upon the rice and other crops in the deltâ and so ruin the unhappy peasantry. The greatest friends of the people just now are those very reptiles and birds which so much pains are taken to destroy; and it strikes us very forcibly that the freedom of the province from locusts up to five years ago, was in a great measure due to the game laws of the Ameers. Every body now is a sportsman; even little boys may be seen armed with bows and arrows, beating bushes in order to kill the little birds that shelter in them. The French farmers suffered from like sins in the caterpillar plagues that destroyed their harvests for years together; it is our turn now."

—The same:—"There is now an act before the Legislative Council of India which will, when passed, do more towards maintaining the health of the soldiery, than will all the Boards recently established for the purpose, put together. We shall no longer witness the spectacle which has heretofore presented itself year after year of young men, of even boys, being returned home as cripples unfit for further service, men who might have worked for years for the benefit of their country. God made the two sexes, and even the most ignorant and brutal among us must acknowledge, that there is a something essential in, and particular to each, the fusion and blending of which constitutes the design of the Creator. To increase and multiply was His command, and that it should be so, he so constituted the sexes that the one should ever be drawn to the other. Our government possibly misled by the church, took it for granted that large bodies of soldiers could easily do without wives. Women and children proved to be encumbrances on the line of march, much more so on the battle field, and even in quarters they were most undesireable. It was therefore determined that soldiers should not marry as a rule, and only a sufficient number of them were permitted to take wives unto themselves to prevent extraneous aid being sought, for the execution of clothes washing: the consequence of this step, unnatural as it was sinful, resulted in a most terrible punishment as frightful as it was well merited; and one of the fruits of which is that it destroys manhood and degenerates nations, even unto the sweeping away of them from the very face of the earth. The plague travels with civilization, for it was the civilized people who brought the curse upon humanity. Medical statistics have long since proved, there is not in the whole of Europe one in three, including men, women and children, whose constitution is not more or less tainted, and yet so finely drawn is the moral wire which actuates our legislators, that they shrink from legalising sin, that is to say, taking steps which will prevent the stay of the plague."

A most lamentable conclusion. This gigantic sin is to be dealt with by bowing down to it and legalizing it! The Act that is needed is one that shall remove the disabilities under which the soldier is laid regarding marriage.

—The assessed value of property in Bombay in 1855 was 38 lacs; in 1864, it was 117½.

—Bharmull Purbut and Co.'s liabilities are 19 lacs, assets Rs. 7,40,717.

—Dosabhoy Kirpal's liabilities are Rs. 6,76,859, assets Rs. 4,62,620.

—*Deccan Herald*:—"There was a very large concourse of all sorts and conditions of men of every creed, colour, and nation assembled on the course, amongst whom were a great many soldiers, both European and Native, and the 'carriage people' were more numerous than we remember to have seen on any previous Derby Day at Poona. The ladies were, we rejoiced to see, in great force, both in the Grand Stand and on the course. We regret, however, to state, that the pleasure of the sports was marred by a very sad accident, caused by the stupidity of a trooper of the 3rd Light Cavalry, who suddenly came on the course, just as the horses started for the *Derby*, causing three of them, namely, *Life's a Shadow*, *Brigand*, and *Dunmow*, to fall, that well-known Jockey Benson being so much hurt by one of the horses falling on him that he died from the effects of the injuries thus received in a few hours afterwards. All three horses were more or less injured, but the other two riders, we are happy to state, are not much hurt. The trooper who caused the accident appeared to have quite lost his head, and had no command over his horse."

The races were not interrupted by the fatal occurrence. Two others were afterwards run.

—*O Patriota* thinks the following judgment of Abbe Dubois entitled to *much weight*:—"Let Bibles, as many as you please, in every shape and every style, be translated and circulated among the Hindoos—let them, if you wish, be spread in every village, in every cottage, in every family,—let the Christian religion be presented to the people under every possible light. I repeat it with deep sorrow, in my humble opinion (an opinion grounded on twenty-five years' experience) the time of conversion has past away, and under existing circumstances, there remains no human possibility to bring it back."

MONDAY,—SEPTEMBER 17.

—We learn from the *Indian Daily News* that the members of the Committee appointed by His Honour the Lieutenant-Governor, to report on Koolin polygamy in Bengal, met on the 6th inst. to deliberate in reference to the official communications, as to whether it would at all be advisable or desirable that Government should enact a law to suppress Koolin polygamy. The result unanimously arrived at, at last, after some animated discussion, was, we are assured, that no such law should be enacted, but that only some measures should be adopted to mitigate the evils arising from Koolin polygamy.

—The Rajah of Kuppoortoollah was lately on his way to visit the Maharajah of Cashmere. The *Delhi Gazette*:—"On reaching Dhunna, the third stage out from Murrye, the Rajah found a small army of coolies ordered from Mozurafad in attendance to carry baggage, &c. One or more of the swarm plucked up sufficient courage to address the distinguished traveller and represent to him that they had been waiting for five days, had no food, and were not to be paid. The Rajah with a very creditable feeling, having satisfied himself of the general truth of the complaint, especially that no payment was to be made for the services of the unfortunate crowd (*more Kashmeriense*) at once directed the distribution to the poor starving fellows of the whole of the supplies laid up for the use of himself and his attendants, and forthwith addressed the Maharajah Ruddeer Sing, stating that he regretted he should be unable to remain more than two days in Kashmeer as he had a pilgrimage to perform in compliance with a vow! The anecdote is a fair commentary on the character of the Government of His Highness of Kashmeer, which the officer now representing the Punjab authorities would have us believe is improving under the enlightened auspices of the present ruler."

—R. E. Egerton Esq., on Central India:—"The Chumars of Chutteesgurh are a peculiar people, and deserve some notice. About 40 years ago, a Chumar Faqueer, named Bulukdoss, went up into a hill, and had, he said, a visitation. He imparted this to the Chumars, and they have since then adopted the rules he taught them. They abjure idols, and are pure Deists, renouncing the name of Chumar. All Bulukdoss' followers call themselves "Sutnamees." They will not drink spirits, nor eat Mussoor Dall, nor anything else which is red—such as chillies; and they observe other customs, of which I do not know the detail. The result, however, is that these Chumars have raised their position immensely. They do not acknowledge the supremacy of the Brahmin caste; and this class are at bitter enmity with them. I think that this movement amongst the Chumars must be looked upon as a very remarkable one: it is quite recent, and the movement is still in progress. Chutteesgurh seems to be the abode of enlightenment; for at Kuwurdha, an independent Zemindaree, resides the "Sahib," as the head of the Kubeer-punthees is called. This is another sect of Deists; but the members of it belong to Hindoostan chiefly."

—Captain Jervis has been assaulting Mr. Plowden, Sir William Mansfield's counsel, and giving a horsewhipping to Abbey the butler.

—Fall of rain up to Saturday, 91¼ inches.

—*Our Paper*:—The Adjutant General of the Bombay Army has just published the Annual Report of Lieut. Jacob, on the schools of the Native Infantry Regiments in this Presidency. In most of the schools inspected, the progress was very marked, whilst a few seemed not to have passed the point reached a year ago. In these cases a bad school-master has appeared to be the chief cause of inefficiency; but as a general rule, Lieutenant Jacob is of opinion, that a school is better or worse in proportion as the officers do or do not take an interest in it."

—The populace of Madras attempted to loot the rice bazaars, and so alarmed the Banyans that they have agreed to sell at a fixed moderate rate until the 1st of January.

—*Times: Vienna*:—"If Austria could only get rid of some quarter of a million of soldiers she could take off some millions of florins from the enormous total of her liabilities; but an army is more easily augmented than reduced in despotic countries, and the vessel of State is to go down with all its crew on board, and with the grand apparatus of a first-class shipwreck. The crownless Kings who haunt her Volksgarten have no moral for her, and unchangeable as Destiny itself, she pursues her career. It is a place for a cynic philosopher to come to, and if Diogenes could roll his tub to the people's Garden to-night, he might take comfort in the sight of the poor blind King of Hanover walking about in the crowd, which is trying to drown Strauss's music with its lively chatter. His face is marked by the serene expression peculiar to those whose "orbs, in dim suffusion veiled," must turn within; and there is a kindly sentiment about his features which misfortune and sufferings have not destroyed. His son is probably near at hand, and it may be that the Crown Prince of Saxony and one or two more Royal personages can be seen on the unpretending promenade."

—In Singapore a woman aged 35, blind, deaf and dumb, who for 13 years at least had not been permitted to leave the room, was discovered by the police.

—*Friend of India*:—"Mr. W. T. Blanford of the Geological Survey has reported most favourably on the Pench coal-field recently discovered in the Chindwarra district of the Central Provinces and the facilities for working it. The original discovery is due to that accomplished missionary, the late Rev. J. Hislop, in 1852. The coal leaves a good deal of white ash, but it burns excellently, and is remarkably free from iron pyrites. The Pench coal-field contains the thickest seam yet known in India. This is the most important coal discovery yet made in India, and we trust it is only the beginning of more discoveries."

—At Calcutta they have open drains and children have been drowned in them. There are many of the new drains in Bombay most dangerous; they should never have been left as they are, uncovered.

—There are 120,000 monks and 190,000 nuns connected with the Romish Church.

TUESDAY,—September 18.

—Galle, Sept. 17:—Respecting Siberia, advices from Kiachta to the 13th July, announce the defeat of the insurgent Poles and capture of eight hundred and fifty of their number, the remainder having disappeared.

—*Times of India*:—"It is now settled that Sir Gaspard Le Marchant, Commander-in-Chief in Madras, shall proceed home next spring, and that General Windham shall be his successor."

"A statement issued by the Secretary of the Famine Relief Fund at Balasore shows that during the week ending 25 ult., no less than 32,505 persons capable of performing light labour, and from whom some such work was required, and 1,70,024 persons, physically incapable of labour, were relieved. The quantity thus expended in grain was a little more than 1,395 maunds of rice, and in money, Rs. 3,571-12. The number of deaths from starvation *reported or ascertained* to have taken place during the same week, was 818."

—The Simla Court Martial were convened not to *receive* but to *revise* the finding.

—Rustomjee Ardaseer's liabilities Rs. 10½ lacs; assets 2½.

—Mr. Cowasjee Jehangeer has given half a lac for water-works in Tanna.

WEDNESDAY,—September 19.

—*Madras Observer*:—"A Brahmo' complains that Baboo Hurro Pershaud Chatterjee likens the Somaj to Unitarianism in America, and to Deism in England. What is the truth? Doubtless every shade of belief, that falls short of acknowledging the Lord Jesus Christ to be equal in essence and power with the Father, must be a kind of Unitarianism. But the deep convictions that rise in the minds of the most advanced thinkers and promoters of the movement we have been describing, will not allow them to be satisfied with any kind of compromise. They feel that in some respects they have already distanced the retrogressive systems of America and Europe. The fact is, they have made greater progress in conviction then they would be willing to acknowledge. The Socinian or the Arian of the West is mostly one who apostatizes from a truth of which he might have been persuaded. The Brahmo of Asia is one who is feeling his way to a truth of which he has only lately heard. If such verily have 'a seeking heart in the pursuit of truth,' as has been stated by one of themselves, they cannot be satisfied with any half-way house on their journey: they cannot long imagine Brahmoism to be 'a rock.' If they are already so far convinced of the truth of the New Testament as to believe much of what is there narrated of the character and work of the Lord Jesus, why do they not believe what is also there stated of His Divinity! Believing so much, they are self-convicted for not believing more. If he had 'innate greatness,' 'the inspiration of the Divine Spirit working within him,' 'miraculous power,' 'supernatural moral heroism,' could he have ascribed to himself an origin, a power, and a purpose to which he had really no just claim?"

—Rev. H. Baker, Junr., Pallam District, in the *Madras Church Missionary Record*:—"I have to report that during the last month 329 *converts* from heathenism have been baptized in the Pallam District, by myself and the Revs. Messrs. Koshi and K. Jacho. You know my rule is to assemble the candidates for baptism at central places of worship, about Whitsuntide or Easter, and also at Christmas—and after a final examination, when each person gives his public declaration of faith before the heads of his own and other congregations, the rite is administered.

"Now all this seems a very simple procedure, and one which involves no great trial of faith in the convert or of labour in the teachers of the Mission. But what is the fact? The baptized came from a large extent of country 35 miles long by about 22 wide, from 15 congregations, and had the holy rite at the Churches of Erecarte, Vellatoorthe, Chengalum, Coomarum and Changanachery. Some have been for three, a few for five, years under instruction and experience of Christian living, while a large number, from various causes, have had their baptism deferred. None under two years' instruction were baptized. Most of them were of the Palàri caste and had been slaves formerly, and have had some things to unlearn and many habits to adopt. They have been taught a good deal by the head men of their congregations, during the Weekly Prayer Meetings and classes, also by the Readers, and I trust been faithfully examined repeatedly by myself and my native brethren. 'All this is not difficult,' it may be objected, 'it is very easy to teach men by rote a large number of formularies.'

"Let this too be granted, but I find that these converted Palàries are becoming very changed in habits and appearance. 'Sir,' said the heir of a late Syrian Metran to me, some weeks back, 'those people of yours are wonderfully altered; six years ago I employed clubmen to guard my paddy while being reaped at Coomarote. Now, for two or three years, I leave it entirely to your Christian Palàries, and they reap it and bring it to my house. I get more grain, and I know these very men were the fellows who robbed me formerly.' This was unsought for testimony, and all I could answer was, 'Is not that Christ's fulfilment of His promise to be with his Church alway?'"

—From a letter from Simla, dated the 10th inst., in the *Delhi Gazette*, we learn that Captain Jervis, "repenting at his leisure, what he had done in his haste, placed in Court an ample apology for his assault on Mr. Plowden and Mr. Abbey. This apology having been accepted the case was withdrawn without any decision of the Court, to the great disappointment of those expecting a similar scene to that of the previous Saturday. Captain Jervis was then bound down to keep the peace to all Her Majesty's subjects for six months, as several cases of assault upon Sir W. Mansfield's servants had been brought to Colonel Lawrence's notice."

—*Times of India*; Calcutta:—"The other day I heard an opinion expressed by parties who ought to know, that the loss of population in the worst parts, say in Orissa, is fully *one-half*.' Making every allowance for possible mistake or exaggeration, what a fearful tale is told in that one phrase! If one-half of the population has perished, what must they have suffered previous to the merciful end? And what must still be the condition of the survivors?"

—A native woman has been committed for trial at the next Sessions for having most inhumanly branded a little girl.

—*Delhi Gazette*:—"We related the other day how a practical joke was played in the High Court by a man bringing in a torch to throw 'light' on its proceedings, forgetting, we presume, that justice is proverbially blind. This 'wag' has been outstripped by a Kashmeeree ancient. On the Maharaja reaching Vernag on his way from Jummoo to Sreenuggur, a crowd of officials, contractors, expectants, &c., presented itself, nuzzur in hand, to express their welcome to His Highness. After them came an old man, meanly clad, who craved permission to tender his offering. It consisted of *one* rupee, *one* pice and *one* cowree. Struck with the singular character of the offering the Maharaja asked for an explanation,—

'The *rupee*,' replied the octogenarian, 'represents the riches amassed by your Kardars; the *pice*, the share of the huzoor in the revenue of the country; and the *cowree* 'the miserable pittance left to the ryots of the land.' Our readers may more easily imagine than we describe the blackness of the looks bestowed on the satirist of the crowds around him."

THURSDAY,—September 20.

—Galle, Sept. 18th; Melbourne, Aug. 28th:—"The Panama route from England to Australia has been opened by the arrival of the *Pakaia* at Sydney.

The new Governor of Victoria arrived on the 13th August from New Zealand. The news generally most favourable. The natives throughout the country being quiet.

William Thompson has paid a visit to the Governor. He is not in good health."

—Premchund Roychund's liabilities Rs. 2,20,00,000; assets, Rs. 1,43,00,000. There have been three or four larger failures than this in Bombay. The estate is to be wound up under Act 28 of 1865.

—*Sindian*:—"Our Shikarpore news-letter brings us important news of the proceedings of the Russians in Khokand in retaliation for the slaughter of one of their detachments by the Khokandians. The invaders have burnt the city, and among the victims of this reprisal, it is said, are several Shikarpore merchants, subjects of the British Crown. Khokand is about 300 miles to the northeast of Bokhara, and the journey thence occupies fifteen days only. It is on the direct road to Yarkand, the capital of Turkistan, which is so near the Cashmere frontier, that it is only fifty-two marches from Jhelum, whence means of river communication with Kurrachee are very easy."

—The number of gold watches, paying taxes, in the United States, is 370,530. The wearer pays the tax, one or two dollars.

FRIDAY,—September 21.

—The *Our Paper* is very sanguine regarding the Agra Bank. It says:—"The Directors are now seriously contemplating the resuscitation of the Institution, and as they are in a position not only to pay all dues with interest at 5 per cent. but at the same time to save a million sterling and upwards of their capital, it would indeed be madness for them to allow the sponge to be thrown up in token of their complete and irretrievable discomfiture and defeat."

—The *Southern Cross* says the Rev. G. Long, of the Church Missionary Society, is making a tour in Bengal, for the purpose of presenting a copy of the New Testament in Bengalee to every Author, Editor, or Literary man, and hopes by doing this in person, that the precious gift may be better received, and obtain a more favorable study.

—The same:—"It is said, and this not only in one place, but on all sides,—and not only by Christians, but by Heathens,—that the numbers of those who attend idolatrous *melas* are decreasing year by year. There is the fact, and it is an encouraging fact, be the reason what it may.

"Again, we were assured not very long ago, that one-fourth of the Hindu inhabitants of the city in which we live disbelieved idolatry, and worshipped in their temples only from fear of their female relatives; and this, our informant went on to state, in consequence of the teaching of the Missionaries. Put this down as a gross exaggeration; say that there are one-tenth only in this condition; add, further, that a great deal is due, not to the teaching of Missionaries, but to English education; but remember that the

city contains 100,000 people, and make your calculation accordingly.

"One more instance. A Mahomedan moulvi of high character was baptized some time ago. Coming back to the city of his birth and education after an absence of many years, he is visited by numbers of Mahomedans, and holds conversation with them; and he states that one-fourth of his friends acknowledge Christianity to be true, although they have neither the courage nor the wish to embrace it, and perhaps openly oppose it."

"Two German Missionaries are at present being supported in a village in the neighbourhood of Calcutta, at the expense of a Bengali Christian family resident in the city."

We know of a European missionary in the South of India, supported by a Native Christian gentleman of property.

—Same :—"A few years before the Mutiny, a noted public controversy took place in Agra between the Mohammedans and the Missionaries, the chiefs on the former side being Moulvi Rahmut Ullah and Dr. Wazir Khan—on the latter Dr. Pfander and Mr. French. The Mohammedans at the time loudly proclaimed their victory; but it is somewhat remarkable that three at least of the subordinates on the Mohammedan side have since embraced Christianity. The first of the three to become a Christian was a Doctor in Agra in 1860; last year a moulvi, the Deputy Inspector of Schools at Jubbulpore, where he was baptized; and this year again another moulvi, teacher in the Normal School at Lahore, who was baptized in Umritsir. The two chiefs, Rahmut Ullah and Wazir Khan, are at the present time both in Mecca."

—An article on "Preaching to the Heathen" having appeared in the *Southern Cross*, a correspondent replies, and the following is from his letter :—"In your article it is suggested that Missionaries should confine themselves to simply proclaiming to the people the forgiveness of sins through Jesus Christ, and that no discussion or conversation should be allowed at the time. Now, when this declaration is made, it often happens that some of the audience declare that ablutions in the Ganges, and similar ceremonies, procure for them this forgiveness, and they sincerely believe this to be true, and expect salvation by it. Again, when Christ is declared to be the only 'Mediator between God and Man,' that 'there is no other name given under heaven whereby we must be saved;' the hearers will often say that their gods and idols are mediators for them, just the same as Christ is for us. Again, when the power and goodness of Jesus are set forth, as exemplified in His miracles, it is not uncommon for the audience to refer to the exploits of Ram and Krishna as equal to them in these respects.

"When placed in such circumstances as these, most assuredly it must be the duty of every preacher of the Gospel to show to his hearers that the foundation on which they built their hopes of salvation is not a safe one,—that bathing in the Ganges, making long and painful pilgrimages, &c., cannot take away their sins,—that their idols and gods cannot be true Mediators between them and the true God,—that Ram and Krishna are not true Saviours, but rather destroyers of men,—in a word, that gods who are themselves guilty of the worst crimes cannot save men from sin. But if this is to be done, there must be discussions, and the Missionary is bound to follow the example of his Master and of the Apostles, in exposing what is false, as well as in declaring what is true. It should be remembered also, that the Hindus generally hold the most liberal views on religious subjects, in fact they believe that every religion is true for its followers, consequently, when the gracious truths of the Gospel are proclaimed, they believe them to be true and excellent for Christians, just as their own religion is for themselves, neither are they backward in expressing this view. When this is done, is the Missionary not called upon to show that such a view is false and dangerous? If he is, he must enter on conversation and discussion."

—*Madras Church Missionary Record*; journal of Rev. R. H. Maddox, Mavelikara :—"22*nd*.—Went out open-air preaching this evening; took up our position immediately opposite the large temple within the Fort. I joined the party late owing to the heat being too great to stand the exposure earlier. As I came in sight of the temples, I heard sounds of singing which I knew to proceed from the preachers. I could not help rejoicing as I drew nearer to see the whole of the large open space, opposite the principal entrance, filled with attentive Brahmins hearing the direct and earnest appeals of one of themselves, a Brahmin by birth, a Christian by profession. There were no less than four Brahmin converts in that little band of witnesses for Christ. The Reader Matthew, one of the Brahmin converts, sang a Tamil hymn very beautifully, he has a fine voice, which was evidently admired by the listeners. Nearly all the Brahmins here understand Tamil. At one time the Tahsildar and one of the Rajahs were seen together at one of the opposite windows of the Cutcherry listening to the preachers."

"27*th*.—I have had a visit from a man living at Kayamkulum to-day. As his case is rather an interesting one, I make a special entry of it. Of his early history neither himself nor any one else can speak with certainty. The particulars, so far as I could gather them, are as follows :—His parents, who died when their child was very young, are supposed to have been Christians, either Syrians or Protestants, and the man himself to have been baptized in Cottayam Church when an infant. After some few years he was taken by Mr. Bailey into his boarding school at Cottayam. From this time the man has recollection of all that has befallen him. At school he learned to read and was instructed in the Christian faith. One day he was out walking with one of his school-fellows when a quarrel arose between them about some trifling matter, in the heat of anger he gave his companion a violent push, which caused him to fall into a tank of deep water. Becoming greatly alarmed, feeling assured the body would be drowned, he ran off as fast as he possibly could, without even waiting to learn what became of his companion till he reached Changanachery, a large market town, a distance of 12 or 14 miles from Cottayam. He was at that time about ten years of age. At Changanachery he fell in with some Mahomedan traders who agreed to take him with them in their boat to Kayamkulum. Although he subsequently learnt that the boy whom he pushed into the water, was saved and well again, he was so alarmed that he determined to remain among the Mahomedans rather than return to Cottayam. He was entirely without relations, and had now quited the only friend he possessed not daring to venture near him again. As the Mahomedans were kind, he settled and lived as a Mahomedan in the place from that day to this. He was circumcised, and afterwards married into a Mahomedan family. He gradually lost all impressions of truth and imperceptibly slid into the customs and religious practices of the Mussulmen. Not very long ago, this man had some intercourse with some Syrian Christians at Kayamkulum, who seem to have conversed with him on Christian topics and to have shown him a Bible. Immediately the truths, which as a child he had learned at the Mission School, flashed across his mind, and with them came the remembrance of all his past life. He began to consider the danger of his present position and longed to rid himself of the bonds which held him fast in error and sin. He told his wife his former history, and endeavoured to persuade her to leave the Mahomedans with him and become a Christian. She laughed at him and would not listen to his proposal. The Syrians recommended him to come here, and see the English Missionary."

He did so and was subsequently received into the church by baptism.

—Rev. J. Wilson, Kunankulum, in the same :—"I have much pleasure in forwarding to you an account of what I may call our Kunankulam Jubilee baptism, celebrated here on Friday last the 24th instant. The number of those admitted to this sacrament was 57 souls. After the baptism we had 13 marriages (one being postponed) and then a feast at which about 200 persons were present, and more than half the expense of which was borne by the people themselves. The day was significant, being the heathen Oonam or commemoration of their new year, though not its first day. On this day also they periodically expect a king named Maha Beli to reappear in his former dominions, and in order that he may be pleased when he comes to see their condition, they make clean their houses, and have much feasting and rejoicing. The baptism therefore was fixed for this day, as illustrative of the new relations formed by the baptized, and also of their desire not to be ashamed at the reappearing of their new King and Saviour."

—There are contingent liabilities that may swell the total of Mr. Premchund Roychund's liabilities to 3½ or 4 crores, according as cotton may sell in Liverpool.

—*Friend of India* :—"Reports of the most harrowing nature continue to reach us from the famine-stricken districts around Cuttack. Death appears to be the solitary escape offered to thousands and tens of thousands. Whilst it seemed that the lowest depths of human endurance and suffering had been reached, another and lower deep presents itself. Floods, and the partial failure of the biah crops, have destroyed to a great extent the only ray of light which has been permitted to touch the picture in Orissa. Whilst rice, a few weeks back, was selling at Khunditta for two seers the rupee, this poor and little nutritious food is now said to sell at Damnuggur, some few miles from Jajipore, at one shilling per pound. In the wealthiest countries of the world, this simple fact would tell its own story, but applied to the poverty stricken and inert peasantry of India its meaning can only be guessed at by the missionary and district officer. Jackals, vultures grow sleek, and an ominous silence rests upon villages half depopulated, fields untilled, roads marked by human bones. All the truth will never be realised: how many fell who might have been saved by timely succour, or how much of the aid furnished was never permitted to reach its destination. It is beyond doubt that considerable quantities of rice, forwarded to the distressed province by Government, have been abstracted in transit. Bags of grain, issued for distribution, are found materially under weight. Whether this robbery of the dying occurs before shipment; whilst at sea, that is between False Point and Cuttack; or at all three places, imports nothing. The fact remains and demands instant attention. It is enough that we slept when action was required, that the Bengal Government talked and wrote reports when Sir Cecil Beadon should have been at Cuttack, without permitting our tardy charity to miscarry, to be misappropriated by rogues and harpies. Even now, at the eleventh hour, sufficient European superintendence is wanting. A few over taxed officers are crushed by the responsibility and labour imposed upon them. Meantime, whilst multitudes perish under our eyes from hour to hour, the talented and impassive official entrusted with their care rests resignedly at Darjeeling. The health of the Lieutenant Governor of Bengal is unequal to the responsibilities imposed upon him. Such is the excuse."

—At the resent Session of the High Court, thirty-three prisoners in all were sentenced as follows:—One, a Hindoo woman, to be hanged; one to be transported for fifteen years on conviction of a charge of rape; two to rigorous imprisonment for four years each; one for three

Digitized with financial assistance from Government of Maharashtra on 28 February, 2020

years; two for two years each; sixteen for eighteen months each; seven for one year each; one nine months; one for six months; and one to pay a fine of Rs. 200, or in default of payment to be imprisoned for three months.

—A West Indian named Daly has been found dead in Mahim Bay. The Coroner's surgeon testifies: "From the diseased state of the organs and the appearance of the brain, witness was of opinion that the deceased must have been a person of intemperate habits, and that his death must have been immediately brought about by an excessive dose of spirituous liquor."

—Deaths last week, 245.

—*Hurkaru*:—"Some few years ago a wealthy banker of Benares Jeykissen Doss died, and left a somewhat singular will. He left one daughter, and the will provided that in the event of her marriage and giving birth to a son, the whole estate should go to the child, but if she gave birth to a daughter, the property valued at 45 lakhs of rupees should vest in the East India Company. The daughter grew up, and was married and had issue a son, Ramkissen Doss, who has now attained his majority, and will, on the application of the Administrator General, be placed in possession of the estate by the Government of India."

TELEGRAPHIC NEWS.

New York Sept 7th.—Advices from Washington state that Mr. Seward has presented Romero to President Johnson, who said he hoped that by November next Mexico would be freed from foreign invasion.

London, Sept. 8th.—Advices from Berlin state that in the Chamber of Deputies yesterday the Bill brought forward by the Government for the annexation of Hanover, Nassau, and Hesse to the Kingdom of Prussia was almost unanimously voted by the members.

The *Times* has denied the truth of the statement that the King of Greece has solicited the hand of the Princess Louise in marriage.

Sept. 10th.—The Atlantic Cable broken in last year's expedition, and recently announced to have been recovered from the bed of the Atlantic, has now been successfully laid by the *Great Eastern*.

In the Prussian Chamber of Deputies, on Saturday, the Committee appointed to consider the Treasury Notes Bill adopted the amendment to reduce the proposed issue to 30 millions of florins The demobilization of the armies of Prussia continues. It is said that the negotiations for peace between the Governments of Italy and Austria are progressing slowly. Reports of the intended abdication of the King of Saxony are now current. 58,000 Italian soldiers have been disbanded (telegraphed dernused).

Sept. 11th—An Imperial Decree has been published at Vienna ordering the reduction of the Austrian army and navy to a normal peace footing.

Advices received from America state that the Radicals continue to abuse President Johnson.

Sept. 12th.—In yesterday's sitting of the Prussian Chamber of Deputies the debate on the election of members for the new German Parliament commenced.

The negotiations taking place for the conclusion of a treaty of peace between Austria and Italy are now progressing favourably.

Sept 13th.—A convention has been signed by France and Mexico, whereby the former obtains half the receipts of the maritime customs of the Empire in payment of the Mexican Debt.

In yesterday's sitting of the Prussian Chamber of Deputies the Bill regulating the election of members of the new German Parliament was passed by a large majority.

The insurrection in Candia is spreading.

Miscellany.

—The following notices are from *Christian Work*:—

At the annual meeting of the Open Air Mission recently held, it was stated that the Society availed itself of every opportunity of open-air preaching, and during the year 48 races, 52 fairs, 9 executions, and 10 other special meetings had been attended. The committee express their regret that Sunday bands are still permitted in the parks, while open-air preaching there is strictly prohibited, and this they consider a manifest injustice, calling for the strongest protest from that society. Mr. Thomas Chambers, M.P., who presided, spoke of the necessity of not limiting the work of preaching to places of worship, nor to ordained persons. In his opinion if the gospel was to be preached as widely and effectively as it might be, they must not limit themselves to buildings consecrated or unconsecrated, but take the people whenever and wherever they were to be found, with the canopy of heaven for their covering. He thought those who were looking for the conversion of the world mainly through the instrumentality of ordained ministers would be disappointed in their expectations, for if it were done at all it would be done by the members of the Christian Church, as it was not only the duty of the minister to preach the Gospel, but of every member of the church, wherever and whenever they could. There were no technicalities about it, as it was only telling good tidings; and he, knowing it was a good thing for him to know and believe the Gospel, felt it his bounden duty to let the same glad tidings that had reached him be known to the world. A man required no warrants for so doing, for the very fact of his knowing it himself was his warrantry, nay, even his peremptory order to do so; and he thought the day was fast approaching when a man would not be considered extraordinarily eccentric if he spoke the Gospel to the people without being an ordained minister. It was doubtless a good thing for people to assemble in their places of worship and hear the Gospel preached to them, but above and beyond that they wanted it preached in the open air whenever and wherever they could get people to listen to it.

The Rev. Joseph Edkins, of the London Society, writes to Dr. Tidman:—

"A priest, in charge of a temple at Panpitien, offered, as a gift to our Mission, the temple with its lands, yielding a small rental of twelve pounds a-year. He expressed himself as tired of his profession and of Buddhism, in which he did not believe, and wished us to take the temple and establish a hospital and preacher of Christianity in it. Instead of accepting his offer, which would have involved us in legal difficulties not to be surmounted, we sent down, with the priest's full consent, a dispenser of medicine and a catechist. Dr. Dudgeon gave the dispenser, who is a Pekinese Manchu, definite instructions for treating all the diseases likely to occur among applicants for relief, and supplied him with sufficient medicines for two months. The Rev. W. C. Burns accompanied the travellers, and we are greatly indebted to him for the assistance he gave them. They remained at the temple, preaching the Gospel of salvation and administering medical relief, for thirteen days. The number of patients averaged more than forty per day, and large numbers heard the truth from the lips of our friend and of the catechist. The Manchu, who has been a daily witness of the practice of Drs. Lockhart and Dudgeon for four years, discharged his new duty extremely well. Christianity was widely proclaimed in a new region; and a colporteur employed by Mr. Wylie, in connection with our Peking Mission, is still further extending the work done at Pan-pi-tien, by carrying the Scriptures for sale to the surrounding villages.

DOMESTIC OCCURRENCES.

BIRTH.

ISENBERG.—At Hydrabad, Sind, Sept. 9th, the wife of the Rv. C. Isenberg, of a son.

DEATHS.

NIMMO—Sept. 10, at Hodal, Goa, John Nimmo, Coffee Planter, aged 37 years.

MCNOTTE—Sept. 11th, at Mhow, Mrs. McNotte, mother-in-law of Barrack Master Wright, aged 45 years.

BENSON—Sept. 13th, at Poona, from injuries received in an accident on the Course whilst running in the Derby, Mr. John Benson, Jockey, aged 43 years, deeply regretted by his family and friends.

Advertisements.

BOMBAY TRACT AND BOOK DEPOSITORY.

	Rs.	As.
Gaussen on the Canon of the Holy Scripture.	5	4
The Song of Songs, by the Rev. A. Moody Stuart	5	0
Palestine for the Young, A. Bonar	2	3
Additional Remains of McCheyne	2	8
Reply to Renan	1	0
Learning to Think, Feel, Act and Converse, each	0	9
Earth's Riches or Underground Stores	0	15
My Poetry Book	0	9
The Annotated Paragraph Bible, calf	10	2
Bible Manual by Dr. Barth, An expository and Practical Commentary, folio	6	0
Critical Commentary, Jamieson, Brown and Fausset, 4 vols.	7	0
Angus' Handbook of English Literature	1	14
Selections from Lord Bacon	1	0
Electricity, Rev. E. Sidney	0	12
Paley's Evidences with Notes, Birks	1	2
Wayland's Elements of Moral Science	1	2
English Sacred Poetry, with numerous beautiful engravings	4	11
Robinson's Harmony of the Gospels	1	2
Howe's Works, edited by Rogers, with life, seven oct. vols.	13	8
Leisure Hour Library, each	0	6
——— boards	0	12
Months illustrated with pen and pencil, fine engravings	4	11
Russia, Ancient and Modern, Trevor	1	8
Lights of the World	1	0
Inglis' Bible Text Cyclopædia	2	13

Depository, verge of the Esplanade.

SALE OF LADIES' WORK.

THERE is to be a sale of Ladies' Work, at Kurrachee in November next, the proceeds of which are to be given to aid in defraying the cost of erecting a Church, in connection with the Church of Scotland, at that station.

Contributions of work, Fancy Articles, Books or money for this Bazaar will be received by Mrs. J. Paton, Middle Colaba, up to the 15th October.

BENE-ISRAEL SCHOOLS.

THE Annual Collection for the Bene-Israel Schools of the Free Church Mission, at which 250 children are receiving instruction, will be made in the Esplanade Church to-morrow after both services. The Rev. Dhanjibhai Nowroji, will preach in the forenoon and the Rev. Dr. Wilson in the evening.

Bombay, 22nd Sept. 1866.

NOTICE.

CIVIL ENGINEERING, SURVEYING, ARCHITECTURE, &c., Plans, Specifications, and Estimates prepared, Quantities taken out, Surveys made, and Levels taken, &c. &c. Can be consulted daily at No. 7, Church Gate Street, Fort; or Park Hall, Gilder Street, Tardeo. W. J. ADDIS, C. E.

WOODEN HOUSES.

THE undersigned is prepared to construct in Bombay, Houses of the best Maulmain Teak from 3,000 Rupees and upwards. Designs and Estimates to be seen at 13, Gilder Street, Tardeo.

W. J. ADDIS, C. E.

No. 13, Gilder Street, Tardeo, Bombay, 14th Feb. 1866.

NOW READY.—ADDIS'S MAP OF BOMBAY. To be had on application at the Office of the undersigned. W. J. ADDIS, C. E.

No. 13, Gilder Street, Tardeo, Bombay, 10th July 1866.

POONA SEMINARY.

For Prospectuses, apply to HENRY P. CASSIDY.

MR. JOHN T. T. BROWN,

UNDERTAKER, SCULPTOR, & ENGRAVER, No. 9, Bellasis Road, Byculla, and 23, East Street, Poona.

Publisher's address: "Oriental Press."—Editor's address: Tract and Book Depository.

Terms of Subscription: Rs. 12 per annum; with Indian Postage, Rs. 15-4; with Postage to England Rs. 16-5-4. Payable in advance (quarterly where more convenient).

Printed and published for the Proprietors, at the ORIENTAL PRESS, Bombay, 22nd September, 1866.